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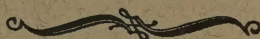
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A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY



JULY, 1933



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A Quarterly Magazine

Published by the
EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS, *Editor*

Volume II

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Editorial Notes

THIS YEAR MARKS the centenary of the birth of the Oxford Movement, and many religious journals are taking notice of the fact. This movement was thoroughly Romanist, and was sponsored by J. H. Newman and Hurrell Froude, who visited Rome and interviewed Cardinal Wiseman "to find out whether they would take us in on any terms to which we could trust our consciences." They were unsuccessful at that time, for, as they were obliged to report, "not one step could be gained without swallowing the Council of Trent as a whole." The movement persisted and was soon joined by quite a large number of the more brilliant and vigorous of the younger Anglican Clergy, some of whom, and notably Mr. (afterwards Cardinal) Newman himself, subsequently became priests of the Roman Church. It represented extreme ritualism, and a strong and continued propaganda for the introduction of Romish practices into the Church of England.

* * *

THE EFFECTS of the movement have never entirely died away. For many years Lord Halifax, and a group of the High Anglican clergy, sought to obtain the recognition of Anglican Orders at Rome, but without avail. In the chapel which he erected on his own estate, Lord Halifax introduced such Romish customs as the worship of the Host and the Confessional. One of the results of the Oxford Movement was the widening of the gap between the High Church and the Low or Evangelical Church; so that there is today

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a closer sympathy between the Low Church and the Free Churches than exists between the two branches of the established church.

* * *

AS 1933 MARKS the centenary of the Oxford Movement, so 1932 marked the centenary of the Cambridge Movement, far more important to the cause of Evangelical truth than the crusade that originated in the older university, although far less attention has been called to it by the religious periodicals. In origin and character it bore a striking resemblance to the original Oxford Movement, which was that of John Wesley, and his glorious little group of saints and prophets.

* * *

THE CAMBRIDGE MOVEMENT is especially identified with the name of the man who was its chief operative personality, Rev. Charles Simeon. Lord Macaulay once said that the influence and spiritual power of this man "extended from Cambridge to the most remote corners of England" and that "his real sway over the Church was far greater than that of any Primate." Great numbers of Cambridge undergraduates and other young men became a part of his following. Many more of the younger clergy followed Simeon than followed Newman; and his influence was far more lasting. Like the present-day Oxford Group, the Cambridge men emphasized the value of "sharing" experiences, though they wisely kept these shared testimonies within definite limits.

* * *

IT IS TO THE EVERLASTING HONOR of the splendid Cambridge Group that they revived the spirit of Evangelical religion within the Church of England. The Christianity of the Church had become formal and lifeless. The Oxford Movement tended to increase the influence of rites and ritual. It may be said without exaggeration that Charles Simeon and his Cambridge Group, by their preaching, teaching, and profound personal influence, saved the English Church for God and for the Evangelical faith. Three

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at least of Simeon's methods were singularly modern, his soul-curing by correspondence, his religious "conversation parties," and his discovery and use of the group method in religion.

* * *

WE ARE BEING ENTERTAINED today by a number of second-hand philosophies. There are very many people who are anxious to possess some sort of philosophy of the Universe, and God and man, which shall give them a peaceful mind and enable them to jog along comfortably on life's journey. They may be quite commonplace souls, but they have "yearnings" after the Infinite. They are able to think a little, although their thought processes are muddled. They yield easily, and often eagerly, to any plausible view that is set before them. So we find plenty of diluted and attenuated philosophies, served up to these people and consumed by them. "These little systems have their day, they have their day and cease to be"; and today seems to be their day of days. They are based, usually, upon some bygone theory of things, interpreted afresh and in popular terms for this generation. For instance, we have creeds and teachings pantheistic, positivistic and theistic.

* * *

THE PANTHEIST is fascinated by the all-enveloping thought of God's immanence. With him God, some kind of a Superior Power, becomes so near and so real that everything else becomes unreal. Social duties and ethical distinctions are simply swallowed up in the idea of an omnipresent Deity, personal or impersonal, as the case may be. Thus all sense of values disappears or is distorted. Christ, in any such system, is dismissed as an interloper, or treated as a human exponent of the God-idea. As one critic has said: "The Gospel offers us salvation in Christ; but instead of being saved in Christ, the pantheist is lost in God." Most of the many esoteric cults that have invaded this country, and charmed the souls of visionaries, and even of "hard-headed business men," are products of the dreamy East, and are essentially pantheistic.

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SOME OF OUR so-called "new religions" have grown out of the Positivism that had such a wide vogue for a time during the nineteenth century, and which Auguste Comte, its founder and arbiter, called "The Religion of Humanity." The Humanist schools, which occupy quite a large place in our present-day life, and the various ethical societies belong to this group. The Positivists, unlike the Pantheists, have a definite moral code and program. They have borrowed these from Christianity. They owe everything that is worth-while in their teachings to the Gospel of Christ. Yet they have rejected Christianity's doctrinal system and its higher spiritual values. They indulge in constant and unfair criticism of Christianity. In these schools the joy and power and glory of the Gospel are entirely lacking.

* * *

THERE ARE ALSO new forms of faith that are basically Theistic, but that repudiate Christ and His Gospel as a divine and perfect revelation. Much of modern Unitarianism, of Protestant liberalism, and of American Judaism is of this type. The faith-and-cure sects are either pantheistic or theistic, but in either case they deny to Christ his rightful place as Redeemer. All of the secondary theistic creeds of today are nobler than the Deism of the eighteenth century, for they provide a place for Christ, and often a large place, but not a unique place. One thing is lacking, but how infinitely important is that one thing. Thus old-time philosophic attitudes of the three types indicated, are adapted, through skillful interpretations, to our New Age. They are theories of life rather than forms of faith. They constitute a metaphysic or an ethic rather than a religion. They are widely influential and must be taken into account in any study of our Age and its spiritual issues.

* * *

SOME OF THE new schools of thought claim to be scientific. As a rule they provide what men desire rather than what is true and elemental. Dr. E. S. Brightman has recently said: "The genuinely religious spirit is that of a humble

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search for God. Just as a scientist works in a special field, such as chemistry or biology, so the religionist works in the special field of the highest values of life, their origin and their meaning. But he does not demand that the truth about those values shall conform to his desires; he must not demand that if he is seeking a real God. Faith at its highest has always asserted that 'Thy ways are not my ways' and has prayed, 'Thy will, not mine, be done.' "

In distinction from all lesser theories and partial faiths, Christianity's criteria are clear. Christianity reveals to the soul the truth that God is personal. He is transcendent as well as immanent. Christianity sets forth the highest possible code of morals; but that morality is indissolubly inter-related with the redemptive plan and process. To the Christian Christ is the light of the world. All other lights are "farthing-dips."

The Trumpet Call and the Answer

BY REV. GORDON PALMER, D.D

[The Baccalaureate Sermon, preached to the Graduating Class of the Eastern Baptist Theological Seminary, on Sunday, May 14, 1933.]

TEXT—1 Cor. 14: 8: "If the trumpet hath an uncertain sound, who will answer the call to battle?"

THESE are the arresting bugle notes of the great apostle to the workers of the Corinthian Church during a spiritual emergency. The welfare of the cause and the progress of the Gospel were at stake. There was confusion of tongues and trouble in general.

Today confusion, perplexity, instability, disloyalty, and indifference make humid the atmosphere of missionary endeavor. Moral standards are lowered. The line of demarcation between the Church and the world is almost obliterated. Men are substituting cleverness for goodness, smartness for sincerity, popularity for purity, money for manhood, profits for prophets, career for character.

The whole world is suffering from congestion around the heart. Civilization's nerve centers are highly inflamed. Evidences of dissolution are everywhere evident. And the Church is being drugged into lethargy.

We have been breathing the air of scientific speculations and drinking the Marah waters of materialism and inbibing the opiates of metaphysical uncertainty. The Church has welcomed the "Apostles of Breadth" and compromised with the forces of worldliness until a deadly inertia is gripping its vitals and threatens its life.

The note of positiveness has largely disappeared. We have taken the detours of uncertainty. On those roads miracles never occur. There must be a return to the Highway of Christian dogmatism. If we would not retreat along the spiritual frontiers of this age we must rediscover the note of Christian certitude.

There has been pretty preaching aplenty. Hundreds of

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thousands of sweet essays, delightful dissertations, "nice talks" have lulled the souls of our people into self-righteous self-complacency. The cutting edge of the conscience has been dulled. Too often we have been throwing oratorical "duds" into spiritually "deserted dugouts"! There must be more rugged preaching,—preaching that causes consternation, conviction, repentance and restitution. John the Baptist was a "burning" as well as a "shining" light.

Paul said, "If the trumpet hath an uncertain sound, who will answer the call to battle?"

There must be a new dogmatism concerning the Lordship and supremacy of Jesus Christ. Jesus Christ is the Saviour of all and for all or He is not the Saviour at all. He is essentially exclusive or He is not *the Way*. He must be Universal or He is not *the Truth*. He must be Universal, and exclusively Supreme or He cannot be *the Life*.

The religion of Jesus Christ is not a Jacob's coat of many colors whose religious patchwork is gathered from the ends of the earth. It is not a merger of the best ethics of the world's ethical teachers. It has not been picked and chosen from every shade and color of philosophic thought throughout the ages. It is not an amalgamation of the most universally accepted theological ideas of world religions. It is not a scientific, theological, psychological, religious compromise.

It is Jesus Christ Himself, "the Way, the Truth and the Life." The world's only Hope. The world's only Redeemer. His salvation is an acceptance; His religion is a performance.

It is an elastic imagination that dreams of Jesus Christ calling an ecumenical council of the founders of religions to confer about the most modern way of saving the world.

Christ simply cannot approve the slavery of their superstitions, nor the paganism of their moralities, nor the bondage of their castes and customs. Whatever light these have is reflected light from "the Light of the World." These religions may exert power; nevertheless, Jesus is not dependent on them. But they do need Him.

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The Jew needs Christ as much as the Gentile, the Indian as greatly as the European, the Chinese as truly as the American. Gandhi needs Christ as much as did Zacchæus, Mustapha Kemal as greatly as the dying thief, and Mussolini as truly as the sick of the palsy.

Jesus meets the needs of every family of every race of every tongue of every color in the universe. He is the Cosmic Christ. He claims absolute exclusive supremacy. And with unwavering authority and divine dogmatism He asserts, "No man cometh unto the Father but by me." "I am the door."

It is unworthy of Christian thinking and an insult to the integrity of God and the Lordship of Christ to conceive Him as one of 57 varieties of Messiahs, or Saviours.

If Jesus is not God, He is certainly the most glorious imitation of God the world has ever seen, or will ever see.

But Jesus was absolutely sure of Himself. He knew that "He came from God and went to God." He was certain that the Scriptures spoke concerning Himself, and that He was the unique and ultimate fulfillment of them. He saw sin alienating the world from the Father and that only by Divine intervention could reconciliation be achieved. Jesus was the Key to world redemption: "In Him was Life and the Life was the Light of men."

So sure was He of God and of Himself that when officers were sent to arrest Him they returned without making the arrest. And the only excuse they offered was, "Never man spake like this man."

He surpassed all. He occasionally quoted scripture to show He fulfilled it. But whatsoever He spake was scripture. There was no egotism in His claims. He substantiated every one of them by His radiantly beautiful and perfect life.

Put the claims of Jesus into the lips of another, and they would be declared "lies and blasphemy." If Jesus is not what He claimed He is unworthy of your allegiance. He is either mistaken or a falsifier. His assertions are the claims of Deity.

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It is only when the religion of Jesus is watered, diluted, adulterated, emasculated, that criminality rides in the civic saddle, ungodliness pushes its ugly head into the Church and the clammy hand of indifference palsies Christian service.

The religion of Jesus is exacting. It gives no quarter to race or class prejudice. It finds no place for narrow patriotism and bigoted intolerance. It smites self-indulgence with a two-edged sword. He is always sensitive to human need and suffering. He is alert to the blight of sin, poverty, and injustice. He came to destroy the works of the devil and left us an example that we should follow in His steps.

True, we do not yet see "all things put under his feet." But we see the Risen Christ. He must have preëminence in all things. His Resurrection guarantees this. Let us remember: "If Christ be not raised then is our preaching vain, our faith is vain." We are yet in our sins.

"If Christ be not raised" and be not what He claims, then Wyckliff, Wesley, Spurgeon, Brooks, Beecher, Truett, deBlois and millions of others are colossal failures, wasters of time which is life—"blind leaders of the blind."

Christ's triumph may be slow. But "He shall not fail nor be discouraged, till he has set Judgment in the earth: and the isles shall wait for his law." He is the undiscouraged Christ. The speed and measure of Christ's triumph largely depend upon our capacity and ability to enshrine Him in our lives.

No man can believe in the Supremacy of Christ and not believe in the ultimate triumph of righteousness.

No mere man is the Christ I know
But greater far than all below.
Day by day His love enfolds me,
Day by day His power upholds me,
All that a God could ever be
The man of Nazareth is to me.

No mere man is the Christ I find
Standing alone 'mong human kind,
Living amid earth's sin and strife,
Time's miracle—a perfect life.
All that a God could ever be
Earth's perfect One has been to me.

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No mere man can forgive my sin,
And break the reigning power within;
Or reach down to my deepest need,
And give life that is life indeed.
All that a God could ever be
That must my Saviour be to me.

No mere man can my strength sustain,
And drive away all fear and pain;
Holding me close in His embrace,
When death and I stand face to face.
Then all that God can ever be
The Unseen Christ will be to me.

—*J. M. Campbell.*

When the Church or the ministry loses this positive note the fires of missionary zeal will burn low on the altars of sacrifice and personal surrender. This is no time to submit to the defeated attitude. Humanism and its allies are spending money and great energy, but it is for a lost cause.

The unhappy and unfortunate presentation of the Layman's Missionary report is a weak effort to prolong the existence of an emasculated Christianity.

Let the Church take new courage. Let it increase its faith, exert itself, proclaim the positive message of Jesus with conviction, love and a burning evangelistic passion. Then will follow as night the day, a mighty revival of real religion that will regenerate lives, transform homes, recreate society on a loftier plane and consume the Church in a holy zeal for Christ and the Kingdom of God.

But if the trumpet hath an uncertain sound on the supremacy of Christ, who will answer the call to missionary endeavor and conquest?

There must be no uncertainty concerning the hideous fact of sin. Sin is more than a theory; it is a fact.

With the entrance of ethical culture societies and many religious "isms" has come the popular pastime of deifying man, humanizing God and minimizing sin. The reaffirmation of the doctrine of sin is fundamental to a vigorous, sane and effective evangelism and to a dynamic Church.

The word "sin" seems to have lost its power to alarm. There must be a word in our language that carries the hor-

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rifying significance that sin carried when the prophet's voice was heard crying, "sin croucheth at the door," "the soul that sinneth, it shall die."

Sin is not diseased tonsils, enlarged adenoids, or a troublesome appendix. Sin is cancer. Sin is black death. Sin is the streptococci infection of the soul. Sin is rebellion—rebellion against infinite love. Sin makes promises that tease and mock and remain tantalizingly unfulfilled. Sin is the virus of disruption and degeneration. It controls by illusion, trickery, treason. Sin allures, then destroys. It charms, then chokes.

Sin must be judged in the light of God's throne. It must be judged by God's requirements of perfect love and perfect right and not by man's estimate of his own goodness. Sin is the purveyor of discords, the assassin of virtue, the murderer of character, the destroyer of souls, the invention of hell.

Should you desire to see sin at its worst, travel to Calvary. Watch the lonely, lovely Nazarene toil up Golgotha's hill with a cross on His back, at 33 years of age. Tarry there until He bows his thorn-crowned head and says, "It is finished." Then you will know something of the reality of what is called the "exceeding sinfulness of sin."

Young gentlemen, there is one thing of which you may be sure. Whether or no you understand the mystery of life or of death, of the cross or the tomb, the mystery of godliness or the mystery of redemption—you may be certain that whatever happened on Calvary was done for you and me and for mankind everywhere. God was in Christ at Calvary, redeeming, reconciling, pardoning, opening up "a new and living way." He died for us.

When I survey the Wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

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When sin is condoned holiness disappears. "If the trumpet hath an uncertain sound" about Sin, who will be alarmed about its devastating power, who will answer the call to battle against it?

We are reminded that the authority of the Scriptures has been destroyed. "The letter killeth, the spirit giveth life." But Jesus said, "The words I speak unto you they are spirit and they are life." You may hold on to the integrity of the Word of God. "No word of God is void of power."

Ignore the Bible and you will lose the warmth and evangelistic fervor of your faith and ministry. "Faith" still "comes by hearing and hearing by the Word of God."

We must again let the world know that the morality of the Christ is mandatory, even though the atheist has declared otherwise.

The Bible is the true source material for the knowledge of "the truth as it is in Jesus." "These sayings of mine" are still the abiding rock foundation for quake-proof souls and storm-proof characters. God's Word can be trusted. A courageous proclamation of the great doctrines of the Virgin Birth and the New Birth, of the Atonement, the Resurrection, the Triumphal Return, of the Sovereignty of God, the Necessity of Confessing Christ, of Reconciliation and Restitution, is an urgent necessity.

In Dr. Robert E. Speer's book on "The Finality of Jesus" he shows how these great truths were accepted and proclaimed as proven facts by the early Church. So certain were they of their message that they could not fail to convert. We seem so uncertain that we do not attract, arouse no serious opposition and cause but few ripples on the dead sea of indifference and unconcern. The world is dead tired of negations.

Let the note of concern be restored. Concern is generated from great convictions. Convictions are nourished by association, experience, faith. Association with Christ through prayer and study leads to a first-hand knowledge of Eternal Truth.

The world seems unconcerned about spiritual atrophy;

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unconcerned about the spiritual basis of International Friendships; unconcerned about eternal considerations.

Look at this example of unconcern:

An opportunity was given for an international hook-up to broadcast a message to Japan and from there to the Republic of China on Christmas morning, a year ago, from 8:30 to 9:00.

One would have expected some great deliverance of the Christian soul of America that would challenge Japan and China to the noblest in diplomacy and brotherhood. But here was the program. There were 12 numbers; five were general remarks about the occasion, and numbers by a Japanese orchestra; the other seven were as follows: Chorus: "Should I"; male trio: "St. Louis Blues"; "Stein Song"; orchestra, "A Cheerful Little Miss"; female trio, "U. S. and Company," and "I Miss a Little Miss"; orchestra, "Running Wild."

Surely, this is not the only message America has for a powerful militaristic nation like Japan. If it is, then America is not only on the way to ruin, she is doomed.

During the recent earthquake in California one of the announcers, standing at the microphone of one of the broadcasting stations in the stricken area, was giving information of the disaster to the world.

After stating that hundreds of people had been killed, and describing the situation in alarming detail, he said: "This is all just now. Another bulletin will come in a few minutes. Until then the dance orchestra from the San Pedro ballroom will give you some dance music. On with the dance." A country dancing on its own coffin! The world seems unconcerned about life, death and eternal things.

Arise ye young men, "Cry Aloud." Spare not. Cry unto the cities of Judah, cities of America and the world: "Behold your God!"

Dr. Luccock tells a story which shows the tragedy in this lost note of concern:

A little lad had been raised in the back country without the privileges of church and Bible school. He was sent to

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town to spend a little time with an uncle and aunt. When Sunday came they took the lad to church. It was his first experience. He was stirred by the music. His eyes of wonderment took in all the service. The minister told the story of the trial, crucifixion, resurrection and ascension of Christ. The boy's soul was greatly stirred. The minister appealed for a hearty acceptance of the Great Commission, pleaded with the people to give themselves to Christ and greater missionary endeavor. He passionately appealed: "The Lord commands. What are you going to do about it? What are you going to do about it?"

They stood to sing. The uncle reached for his hat. The aunt adjusted her coat and gloves. But the boy was greatly moved. "Uncle," he said, "Did you hear what the man said? What are you going to do about it?" The uncle scarcely replied. So he tugged at his aunt's coat and said: "Auntie, you heard what the man said; what are you going to do about it?" She put her hand on the lad's shoulder and answered, "He doesn't mean anything by it." Is this the way we impress our hearers?

There can be no great concern without mighty convictions.

Without great convictions, great faith, great fellowship, great doctrines, great and worthy objectives, we will be likely to make the church an ecclesiastical frigidaire or an amalgamation of congealed sentimentalities; apostolic passion was produced by apostolic certitude.

This is our fivefold message:

1. Jesus Christ is the only remedy for sin.
2. His Gospel is the dynamic that will save all mankind.
3. He is the only power that can change human nature. There is no man so good but He can make better. There is no one so bad but He can redeem and transform.
4. The Gospel alone can keep the fires of hope brightly burning on the altars of discouraged souls. Take religion out of life and the world would become a raving lunatic asylum.
5. He alone can change the rule of Gold into the Golden Rule and the rule of hate into the reign of love.

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My friend, Dr. Jesse Bader, tells the story of a broken contact during an international broadcast. It was in January when the King of England broadcasted his Peace message to the world. Walter Vivian of the Columbia Broadcasting Company was at the station. Just as the message began, a wire broke. By the time the break could have been mended, the American world would have missed the message. So he seized the live wires in his hands and although heavy voltage went through him, nevertheless he held on until the king had finished. Thus the message of the king was carried through his body to a nation.

The contacts between the Throne of Heaven and our earth have been broken by sin. The people are not getting the King's message of Peace. It is our business to bring these contacts together. With one hand on the Throne of God and the other on humanity's pulse-beat, with one ear open for the King's word and the other open to the cry of the longing soul, we receive the King's Peace message and broadcast it by lip and by life to the whole world.

It is a dateless, timeless message that we have to give, Pardon and Peace through the blood of the Cross; a Name which is above every name.

I know a soul that is steeped in sin,
That no man's art can cure;
But I know a name, a name, a name
That can make that soul all pure.

I know a life that is lost to God,
Bound down by things of earth;
But I know a name, a name, a name
That can bring that soul new birth.

I know of lands that are sunk in shame,
Of hearts that faint and tire;
But I know a name, a name, a name
That can set those lands on fire.

MEMBERS OF THE CLASS OF 1933: This is a great day. It is a day seething with problems. But it is a time teeming with opportunity. If it is dark, remember dark days are the Eternal's bargain counter. If it is twilight, it is the twilight of the dawn.

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The forces of evil are doing something never before attempted by them—they are uniting. The forces of Right have been holding back because they have been divided. Their leadership has not always been certain of triumph. They have been singing: "We don't know where we're going, but we are on our way."

But we *do* know where we are going. And we are on our way, conquering and to conquer through Him who hath loved us and given Himself for us.

When Commander Rogers came down in mid-ocean in his attempt to span the Pacific, he was able to receive messages from the search parties from mainland broadcasting stations. But he could not radio his position to them, because his broadcasting instruments were keyed to his propeller. He could send no message unless he was going forward.

Brethren of the Ministry, Graduates of the Eastern Baptist Theological Seminary, and Members of the Church of Christ; we must go forward with conviction and confidence, or we will have no message for a dying world.

Follow your God. His message on all themes is certain, commanding, convicting, positive. In this it is enough that the disciple be as His Lord.

"For if the trumpet hath an uncertain sound, who will answer the call of the King?"

The Gethsemane Prayer

An Interpretation

BY PROFESSOR ARTHUR EMERSON HARRIS, D.D.

IT HAS come to be a deepening and hallowing conviction that the explanations usually given concerning the experience of our Lord in the garden of Gethsemane are not only weak, but a needless reflection on the glorious Saviourhood of the Redeemer.

There is an interpretation, we are persuaded, that adds lustre to the sacrificial work wrought by the Lord Jesus, "for us men and for our salvation," one that is more in accord with the facts revealed as we have them from the pen of inspired writers, and assuredly more consistent with the unalterable attitude of Jesus toward the Cross throughout His earthly life.

Jesus lived under the shadow of His cross from the earliest years; its certainty appeared to be ever in His consciousness. May we not say, He had no other ambition than to seek the culmination of that purpose for which He came into the world? The Cross seemed to have no sinister aspect for Him in this respect, seeing that it promised to mankind redemption, and offered for Him the goal of triumph and victory. It is written that it was "for the joy that was set before Him He endured the cross." Hence Jesus moved irresistibly onward toward redemption with unswerving fidelity, "despising the shame," eager for its fulfillment. "The son of man must be lifted up," He declared. "I, if I be lifted up from the earth, will draw all men unto me. (This He said, signifying what death He should die.)" Jesus occupied the early part of His public ministry teaching His chosen disciples *who He was*.

When Peter came into that knowledge, and declared Christ's divine Sonship, he was reminded by his Master that such recognition on his part came only by revelation. "From that time" we read, Jesus sought to impart to their dull minds His second revelation, that the Son of God must

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die, and this led at once to consternation and dismay. Peter, and perhaps the disciples with him, repudiated the program of the cross vigorously, and pleaded, "spare thyself." But Jesus replied: No, deny thyself! "He said to them all, whosoever will come after me, let him deny himself and take up his cross and follow me."

By this Jesus did not mean they should take up His cross, but in harmony with the program of God for the Master, each believer should voluntarily take up his own cross. Failing this no one can be His disciple. Such drastic doctrine was again promptly repudiated. In disavowing the program Peter was told that his discordance was diabolic. Jesus intimated that it savored of the tactics of Satan and the wilderness temptation when He was offered what purported to be an easier way.

For this reason Jesus took the three, the inner circle of His apostolic band, into what Peter later called "the holy mount," and was transfigured before them. He summoned from the unseen world Moses and Elijah in corroboration of His declaration, a few days before, that He must die. The conversation on that occasion was concerning the "decease which He was about to accomplish at Jerusalem."

The Cross, therefore, appears to be the theme of heaven. It was certainly the program of Jesus on earth. So eager was our Lord to fulfil His task and to finish the work His Father had given Him to do that He often lamented over delay. "My time is not yet," He said, and added, "how am I straitened until it be accomplished." His comfort was "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." We read further in strict accordance with that unalterable purpose, "Jesus set his face steadfastly to go to Jerusalem."

In the light of these and other oft-repeated assertions of the Master, it should not seem out of place to ask whether this solemn experience in the garden which we reverently seek to fathom, was evidence of the fact that for once the

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Son of God faltered? To ask the question is to answer it. It will not do to give the usual rejoinder that *He did so falter*, and that such shrinking may be regarded as proof of His real humanity. The fact is, we can discover no other record of anything like recoil or avoidance. From what we know of our Saviour, we feel justified in believing this was no exception.

We cannot hold that this crisis in the garden was in any sense evasion or retreat. To bring to mind the fact that Christian martyrs have marched to their torture with heroic fortitude and without a tremor, "not accepting deliverance," is not quite to the point, inasmuch as they faced no such issues as did the Lord of glory. Even so, though the death of Jesus was divinely sacrificial in a sense that the execution of martyrs was not, and never could be, it does not alter the fact that we unconsciously attribute more courage to the Son of God, even as man, than to one of His humblest followers. Would we say that Jesus had less endurance than they?

To discerning eyes there may be granted a nobler and more glorious conception of the meaning of this agony and bloody sweat. We are told that Jesus confided His heart to the three disciples on the arrival at Gethsemane. He begged them to tarry a little apart, while He went to pray; that "He fell on His face as He prayed." Matthew, (as do Mark and Luke) records His prayer: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." It is no idle curiosity that makes us wonder how the synoptists, who all agree, came into possession of so intimate and sacred a record. If we knew, we might be aided in finding a perfect interpretation of its meaning. We believe, however, that we do have an accurate recital of the events which took place in that sacred hour. Matthew says Jesus offered the prayer three times, repeating the same words, with the ending, "O my Father, if this cannot pass away, except I drink it, Thy will be done." But Jesus knew God's will in the matter of the Cross!

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When we turn to a passage in the Epistle to the Hebrews, we not only have an additional picture of the scene, but significant light upon the whole transaction and its outcome. That reference makes the synoptic accounts luminous with new meaning. It has a directness that can be referable, we believe, to no other event in the life of our Lord than this which is here under consideration. It is there affirmed that Jesus "in the days of His flesh, having offered up prayers and supplications, with strong crying and tears unto Him that was able to save Him from (*ek, out of*) death, and was heard because of His godly fear" (R. V.).

Putting everything together and in the light of the foregoing, we would therefore submit, first of all, that this was *a human prayer*.

No one can surpass us in a tenacious hold upon the belief in and conviction of the Deity of our Lord. We are still in days, alas, when this truth needs constant reiteration. But we may wonder if we have not also come on days, again, when the truth of the *humanity* of Jesus needs renewed emphasis. If Jesus was "very God of very God" He was also real *man* as well as God: "bone of our bone, and flesh of our flesh"; "tempted in all points like as we are, yet without sin."

If we read again the kenosis passage, we may come to understand what was involved in His "strong crying and tears"; not that it accounts for weakness of the human will in Jesus as man but that, on the contrary, as man, Jesus had become identified, by His own choice, with the world's sin. "He began to be greatly amazed and sore troubled." He confessed, "My soul is exceeding sorrowful, even unto death." He was amazed, not at His approaching death on the cross, we are persuaded, but at the possibility that was looming up of death in that very hour, death in the garden before He could reach the cross. Jesus was bearing in His physical body, as well as in His personality, the load of a world's guilt. So great was the agony He suffered that "His sweat became as it were great drops of blood falling upon

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the ground." It is from Luke the beloved physician that we learn this feature of the Saviour's sufferings.

Many years ago, one of the most eminent of our American surgeons, Dr. W. W. Keen, for more than fifty years an honored deacon of the First Baptist Church, Philadelphia, presented a paper in which he gave it as his professional judgment that the medical term used by Luke suggests a case known to physicians, from which there can be no human hope of recovery. Did the Son of God know this, and in human anguish face the possibility of total collapse, in which event He would be prevented from reaching the cross to make atonement for sin? The surgeon's testimony must be taken into account; it is evidence of a factor not often considered in the problem. The prayer of Jesus in this hour of His agony was a human cry, uttered by One who in a real sense "became flesh" for us, who "himself took our infirmities, and bore our sicknesses"; and on whom was "laid our iniquities."

Again, this was *a consistent prayer*. By this we mean that it was in exact accord with all we know of Jesus, the words He uttered, the life He lived and the purpose of His coming into the world as revealed from the outset, and foretold by prophecy. His one plea was, "nevertheless, not My will, but Thine be done." So He taught, and so He lived. Jesus ever fulfilled to the letter His own teaching throughout His life in the flesh. "I come to do Thy will" He said, over and over again; and God's will for His only begotten Son, when He gave Him to die, was perfectly known to Jesus. Had He not been in the counsels of the Trinity from all eternity, "the lamb that hath been slain from the foundation of the world"?

The Cross under whose shadow He lived was "by the determinate counsel and foreknowledge of God." "My meat and drink," He asserted, "is to do the will of Him that sent Me." One thing is clear; knowing the will of the Father He delighted to do it, so that He could say, "I know that He heareth Me always" because "I do the things that are pleasing to Him," and on another occasion, "The prince

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of this world cometh and findeth nothing in Me," and again, "To this end have I been born and to this end am I come into the world." Yet in the garden we find Him praying "let this cup pass from Me!"

Does not the confusion arise when we leap to the conclusion that the "*cup*" here refers to His death on the cross, His atoning sacrifice? Yet there are many "cups" in scripture, referred to even by Jesus with more than one uniform meaning. Our Lord spoke of the "cup of cold water," "the outside of the cup" (the utensil itself), the "cup" which was the symbol of His shed blood. On a certain occasion, in response to the request of the two who approached Him for preferment, He asked "are ye able to drink the 'cup' that I am about to drink?" They said "we are able." Jesus did not rebuke them as some of us have been inclined to do, but recognizing their evident sincerity, revealed to them the utter impossibility of granting their petition, and prophesied, "ye shall indeed drink of My cup . . ." Evidently then, this cup was not the cross.

If we may change the figure and use His own word which follows, that cup seems to have been the "baptism of sorrow" (Mark 10: 39), of sacrificial suffering which all the disciples later shared. Fortunately we are not left in doubt as to what he meant by the "cup." Mark pauses to interpret, by informing us plainly that Jesus prayed that "if it were possible, the *hour* might pass from Him," evidently referring to the cup (as the context shows) to the hour of his agony in the garden. Concerning this sorrow, Jesus asked in tender rebuke, "What, could ye not watch with me one hour?" His chiding reveals how much He craved their companionship and sympathy in the horrors of that hour. His prayer of anguish is shown, then, to be consistent, if we interpret it to mean He desired to be spared defeat in the garden that He might have victory on Calvary. Evidently death in the garden could not atone for the world's iniquity. In God's wondrous but mysterious economy of grace it seems as though only the crucifixion could cover the guilt of sin.

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“There was no other good enough,
To pay the price of sin;
He only could unlock the gate
Of heaven and let us in.”

It is the blood of Jesus, shed for sinners, that alone will suffice to pay its penalty. “Without the shedding of blood, there is no remission of sin.”

We must also consider that this may have been the last desperate onslaught of Satan. We rejoice that, if this be true, Satan was foiled in his every effort and that Jesus gave the enemy of souls no quarter. Again we call to mind His word, “the prince of this world cometh and findeth nothing in Me.”

We note, moreover, that this was *an unselfish prayer*. Jesus never prayed for Himself, save as it was to bless others; He did not so pray here, if our interpretation is correct. We believe this was as much an intercessory prayer as that recorded in the seventeenth of John. As we have seen Jesus avowed His heaviness of spirit to His disciples, that it was of such nature as threatening to result in death. What could save Him out of that inevitable physical collapse but the interposition of God the Father? If there had been any thought of self, death would have been a welcome issue and a relief. But to succumb to such a death would mean that the Son of God had failed in His eternal purpose for man.

Jesus “emptied Himself” that He might “bear our sins in His body on the tree.” Thus only could He become a sacrifice for sin, if the New Testament teaching means anything. It is clear that the cross was not removed. On the other hand, the agony and anguish of spirit did pass from Him and the hour of suffering was removed, for Jesus was granted strength to go all the way for us, even through the sheer weakness that staggered Him under its load, ascending Calvary’s hill.

Hence we are brought to understand finally that it was *an answered prayer*. The passage in Hebrews declares that. The phrase translated “was heard” (*having been heard*, R. V.) is not the ordinary Greek word for the act of

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listening, but one that occurs only five times in the New Testament. It is used, for instance, of the prayer of Elisabeth and the gift of John the Baptist, and of Cornelius, whose prayer brought Peter to his door. Thayer translates the compound phrase as meaning "to have one's request granted." The intercession of Jesus in Gethsemane's garden was answered "because of His godly fear." God can refuse nothing to His well beloved, only begotten Son, nor did He abandon Him in that crucial hour! Hence Satan was once again thwarted, for the last time his diabolic hate and fury and spite were futile.

It is Luke, the physician, who explains how the prayer was answered, by adding the characteristic touch his profession would suggest. He explicitly states that strength was given by the ministry of specially appointed angels, in order that Jesus might have the joy of finishing the work which His Father had given Him to do. He was saved, not from the fear of the cross, nor by grace given to meet His cross, but "saved out of (*ek*) death." Jesus repulsed death in the garden, that He might "taste death for every man," as it had been appointed Him to do. Later in like manner, He refused the assuaging of pain, rejecting the opiate, that He might bear the last pang of suffering for man's sin, and that His substitution on our behalf might be complete.

It will readily be seen that this view makes our Saviour all the more precious. Is there any word we can say about Jesus that can be too true of Him or too great to utter about Him? Surely we can never exalt Him above measure, nor is there a throne high enough on which to place Him, save that which His Father hath given Him. He gloriously met our need, took the sinner's place, died the sinner's death.

We would end as we began by saying that this interpretation satisfies the adoring heart, and gives us an adequate conception of the work which our divine Redeemer accomplished for sinners. We are constrained to believe it is a true explanation, and we are therefore the more content to offer our worship and grateful praise to Him "who loved us and gave Himself for us."

What Does It Mean to Be Christian?

A Message for the Youth of This Generation

BY REV. JOHN C. SLEMP

PERHAPS no other word in modern speech is used with less regard for its true meaning than the word "Christian." It falls glibly from our tongues, creating vague and indefinite associations often too inchoate for expression. We use the word loosely to include any and all of the inhabitants of a so-called Christian nation in contradistinction to the inhabitants of a so-called non-Christian nation. We speak of the world as being composed of so many Christians, so many Mohammedans, so many Buddhists, and the like. If the facts could be ascertained we should find that only rarely do we use the word in its basic connotation.

What does it mean to be Christian? If you go to the dictionary you will find that a Christian is "one who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by Him; an adherent of Christianity; especially, one whose inward and outward life is conformed to the doctrines of Christ." That, of course, is a correct definition, but it is only a definition. It lacks virility.

Go, then, to the New Testament and read the words of the greatest Christian who ever lived—the Apostle Paul. He is in a Roman prison as he writes, not knowing whether the next moment will bring life or death. It makes little difference, however, so far as his attitude is concerned, and he writes: "Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain." In that statement is a summary of all that ever has been written on what it means to be Christian: "For to me to live is Christ." The thought is amplified in Paul's Epistle to the Galatians: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." That is to say, I have become so identified with Christ in my personal experience that my life—so far as it is humanly pos-

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sible—is a reincarnation of the life of Christ. Christ goes on living in me.

Used in that high sense the word "Christian" is clothed with its original meaning. It signifies not a set of rules and maxims nor a system of dogma, but a way of life—the Christlike way. It means a type of life that is lived as Christ taught and exemplified. It is with some of the characteristics of that life that this article is concerned. What are they?

A NEW CREATION

There is, first of all, a new creation. This point receives little or no attention from many modern religious writers. One, for example, in a study of the religion of Jesus¹ writes at length on Jesus' emphasis on the value of a human life, on happiness, on humility, on kindness, on practicing the Golden Rule, on unselfish service, on neighborliness, and on other of Jesus' social principles, but not once does he refer to Jesus' emphasis on the regeneration of the human heart.

Now I am not decrying this emphasis on the social teachings of Jesus, for every true Christian will try to make them effective in his generation. I am decrying the omission of the central New Testament teaching—the new birth of the individual, without which all our emphasis on Jesus' social principles is but a sounding brass or a clanging cymbal. Jesus said to Nicodemus: "Except one be born anew, he cannot see the kingdom of God." And that is the attitude, expressed or implied, in the entire New Testament. Before any one can say, "For to me to live is Christ," he must be able to affirm, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

It is significant that the records tell us that both Jesus and John the Baptist came preaching the gospel of repentance. The kingdom of heaven was at hand, but there had to be a

¹ George Walter Fiske: *A Study of Jesus' Own Religion*. The Macmillan Company, New York, 1932.

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complete change of mind and heart and life-direction on the part of individual men and women before they could even see it. The axe was already lying at the root of the trees. To merit the right to stand these trees had to bring forth good fruit. Men therefore were enjoined to bring forth fruit as a guarantee of their repentance. That in itself is significant. Repentance had to come first, fruits afterwards. To employ another figure, later used by Jesus, the inside of the cup had to be cleansed before it was clean; merely washing the outside was not enough.

Only one spiritually blind can fail to see the parallelism between these two illustrations and individual human life. It is just as foolish to enjoin men to practice the Golden Rule and the other social principles of Jesus without first experiencing in their lives the birth from above, as it is to expect good fruit from corrupt trees. A religion only on the outside is just as genuine as a cup outwardly spotless, but inwardly corrupt, is clean.

It is only through the new birth that there can be a new creation in the human heart. Man cannot regenerate himself—Christ must make him a new man. You will recall John Masefield's description of Saul Kane's experience. Saul Kane had lived a dissolute, wicked, and utterly useless life. One night he raged like a madman through the street, tearing his clothes into shreds. Finally there came a change, a complete break with the past, and Saul Kane became a new man. The world about him became new, because he saw it through new eyes, understood it with a new mind, felt it with a new heart.²

An experience similar to that—call it the birth from above, regeneration, or whatever you will—is the first requisite of the life called Christian.

A NEW SCALE OF VALUES

Simultaneous with the new birth the individual experiences a change in his scale of values. What was once at

² Cf. John MacBeath: *The Life of a Christian*. Marshall, Morgan & Scott, Ltd., London, p. 18.

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the top of the scale is taken off entirely, or is placed nearer the bottom. This was Paul's experience: "Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ . . ."

What did Jesus teach His disciples to value most? Certainly not material possessions, for He made it clear that He who was not willing to forsake houses and possessions and lands, and take up his cross and follow Him, could not be His disciple. He told the rich young ruler who wanted to know what he could do to inherit eternal life, to sell all he had and distribute it to the poor, that he might have treasure in heaven, and then to come and follow Him. The young man went away sorrowful, we are told, for he valued his riches above anything else in this world or in the world to come.

Jesus taught nothing more plainly than that "a man's life consisteth not in the abundance of the things which he possesseth." Of all His parables I suspect the parable of Jesus following this pronouncement has the most literal application to this generation. "The ground of a certain rich man," said Jesus, "brought forth plentifully; and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" Listen to the application Jesus makes: "So is he that layeth up treasure for himself, and is not rich toward God."

No one who has lived in America since 1929 needs to be told the application of this parable to modern life. "Yes-

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terday," said Dr. Ernest Fremont Tittle, in his Yale lectures for 1932, "we were supremely, if not superbly, confident [in ourselves and our ability to cope successfully with any situation]. Our resources, how vast! Our standards of living, how high! Our means of enjoyment, how multitudinous! Our science, how wonderful! Our organizing capacity, how great! . . . But to-day, in the presence of a world-wide catastrophe, our self-confidence has collapsed; we stand almost aghast at some of the revelations of our own incompetency."³ Dr. Tittle says, furthermore, that "we are not so sure as we once were that money is altogether the greatest thing in the world; we are beginning to suspect that a man's life does not consist in the number of things which he possesses. We are not so sure as we once were that if we seek first material goods there will be added unto us a sufficient number of spiritual goods to keep our civilization from going to pot; we are beginning to suspect that if we seek first material possessions, death and debt, poverty and unemployment will be added unto us."⁴

If not material possessions, what then shall we value most? Is it pleasure, or position, or power? Not if we are genuine disciples of Christ. To be His disciples we must pursue His way. "Lay not up for yourselves treasures upon the earth," says He, "where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also . . . But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

At the top of his scale of values the Christian will place the kingdom of God, and all things else in a position subordinate to that supreme value. What a change would take place in our industrial and economic system if only half of the nominal Christians in the world should suddenly determine to put that ideal into practice!

³ *Jesus After Nineteen Centuries*. The Abingdon Press, New York, p. 199. Used by permission.

⁴ *Ibid*, p. 199f.

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A NEW PRINCIPLE IN RELATIONSHIPS

A third element that characterizes the life of a Christian is a new principle in his relationships. The Christian's world is not a closed system in which selfishness and greed and misused power make men hate and destroy one another. It is a brotherhood in which human personality is of supreme worth, in which human life and its eternal welfare are the concern of all its people. It is not an arena of ruthless competition where brawn and brute force crush the life out of their opponents to satisfy the savage taste for blood. It is an order of life in which love is dominant, replacing force with persuasion, harshness with kindness, and hatred with human understanding.

On the eve of His departure from His disciples Jesus gave them a new commandment. They were to love one another even as He had loved them. Love alone would serve as their credentials in a world dominated by hatred and cruelty. "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love one to another." It would not be necessary to argue the matter, to formulate creeds or professions of faith. The most convincing evidence of their sincerity would be the practice of love one to another.

By the way so-called Christians behave toward one another and toward their fellowmen, however, many of us are beginning to feel that our religious statistics would have to be radically changed if Jesus' standard of the Christian's credentials were strictly applied. Christianity does not dominate the whole of life. If one could get at the root of the matter he would find that Christianity is largely considered good for church services on Sunday and for special occasions like weddings and funerals, but is not to be taken seriously in the practical affairs of life six days in the week. No wonder therefore that our economic system is built on the competitive, profit-seeking motive that considers money of more value than human personality, that subordinates man to the machine, with the result that fifteen per cent of the people in this country control eighty-five per cent of its

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wealth. No wonder that nations still prefer to settle their differences by war rather than by international arbitration. Greed and selfishness and ill will continue to dominate the motives of men after nineteen centuries of Christian history simply because we have not yet started to apply the principles of Christianity to practical everyday life.

It soon becomes quite clear therefore that Jesus' principle of love does not fit in with our present order of things. There is no room for love in a world order in which one class lords it over another class, in which nation is pitted against nation, or race against race. Love plays but an insignificant rôle in a great drama of devastation and bloodshed commonly called war. It has even less to do with a peace in which the same narrow motives of individualism, nationalism, and false patriotism that engendered the war, remain dominant. Sooner or later this world of ours must replace these pagan principles with Jesus' ideal of love. I know of no better time to begin than with this generation.

I, for one, believe that Jesus' principle of love still holds good wherever it is practiced. It is self-evident, however, that this age has a long way to go to make love the universal law. That is because this age is not Christian. But here and there throughout the world is a dynamic Christian personality who demonstrates beyond a doubt that, given a chance, "love never faileth." What man is there along the rugged coastline of bleak and barren Labrador who does not know that Sir Wilfred Grenfell is a disciple of Jesus Christ? Go to the slums of Tokyo or Kobe and inquire of a man named Toyohiko Kagawa, and lo, tens of thousands will arise to call him blessed. Go to French equatorial Africa and ask the crippled and the diseased what they know of love. They may be unable to give you a definition, but they will not fail to mention the name of Albert Schweitzer. By this, indeed, shall all men know that you are my disciples, if love abides in your hearts.

What then shall be the attitude of the followers of Jesus living in an age such as this? There can be but one answer. "For to me to live is Christ." Christ shall go on living in

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me. I must represent Him and the principles of personal and social righteousness that took Him to the cross. As a Christian I must be true to my Master. Before the tribunal of our great social, economic, national, and international problems I—if I would be a follower of the Christ—must be firm and say, in the spirit of Luther at Worms, "On this I stand, God helping me, I can do no other."

A NEW TYPE OF DEVOTION

The life of a genuine Christian is marked not only by the three principles which I have mentioned—a new creation, a new scale of values, and a new principle in his relationships—but also by a fourth principle which I call a new type of devotion. "Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ."

Any one who contemplates entering upon the Christian way of life, thinking it is easy, is bound for a speedy disillusionment. Hear these words of the Master: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." "If any man would come after me, let him deny himself, and take up his cross, and follow me." "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." There is nothing easy in a life like that.

It was Garibaldi, we remember, who long ago said to the men of Italy: "What I have to offer you is fatigue, danger, struggle, with risk of death; the choice of the cold night in the free air, and heat under the burning sun; no lodgings, uncertain provisions, forced marches, dangerous outposts. Those who love humanity and their country may follow me!" No wonder that the greatest exponents of Christianity from New Testament times down to this day have spoken of the Christian life as a warfare!

"For to me to live is Christ." But that is "living danger-

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ously"! That kind of living means carrying one's cross—and, perhaps, dying on it. If tradition is right each of Jesus' disciples had such an experience. Thousands of the early Christians knew what it meant. For nineteen centuries the principle of the cross in human experience has not been abandoned. It is still operative on even a larger scale than ever before. Listen again to Dr. Tittle: "The kingdom of God is destined to remain but a beautiful dream unless men can be persuaded to *care less* for their own lives, their own physical comfort, material enrichment, and personal aggrandizement than they do for the welfare of mankind."⁵

"But," says some young person, "what has all that to do with my own life? In what respect is the principle of the cross operative in my life after I become a Christian?" To an inquiry like that one ought to speak in concrete terms. I should reply somewhat like this: Suppose the crowd with whom you now are identified are accustomed to staging wild parties in which there is drinking and its accompanying vices—what would you do? Suppose, as you grow older, you find your municipal and other forms of government controlled by unscrupulous politicians—what would you do? Suppose you awake one day to find yourself living in an economic order that is constructed on the competitive, survival-of-the-shrewdest, profit-seeking motive, and you are convinced that such a motive is directly the opposite of Jesus' principle of coöperative living—what would you do? Suppose your nation should sound the alarm of war and you were positive that such action was contrary to Jesus' ideal of universal goodwill and human brotherhood—what would you do?

We need not fear but that there will be scores of times and occasions for us to bear our cross. A religious journal says in a recent editorial: "The only permanent cure for our present economic confusion and depression is Christ." "But," continues the editorial, "we shall have to take Him seriously. No more mouthings of theological terms and

⁵ *Op. cit.*, p. 68f.

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mere words of high profession! No more falling back upon a comfortable 'experience' without thought concerning the fate of others! No more playing with the fallacy that 'if only we get men converted' we need pay no attention to the evils of the present order of things! The times demand men and women who will be loyal and obedient to God in every situation in life, men and women who will ever and always be guided by the truth, who will never lie, who will never betray a trust, who will be fair to each other, who will be sympathetic to those in distress—in a word, who will be Christlike in the world as well as in the church."⁶

Christ is forever coming to His followers with the challenge of the cross. He comes to-day!

Yea, every day He comes!
Not in the earthly form that once He bore,
Not in the glorious shape which now He wears;
In mean attire, and toil-worn, painful guise
He stands and calls beside our path, our door;
Weary and spent He comes, His wound He bares,
And bends on us His deep, appealing eyes,
Which voiceless, find a voice and speak and say,
" 'Tis I who call thee, child; wilt thou obey?"⁷

"For to me to live is Christ." That is Christianity plain and simple. A new creation in the human heart, a new scale of values that places uppermost the kingdom of God, a new principle in his relationships which the follower of Christ applies to specific problems, and, finally, a new type of devotion that is characterized by the cross,—that is what it means to be Christian. Is there anything this generation needs more than that?

⁶ *Zion's Herald*, October 26, 1932.

⁷ Susan Coolidge, "Yea Every Day He Comes," in *Lyra Mystica*, edited by Charles Carroll Albertson. The Macmillan Company, New York, p. 171.

The Outlook for Christian Education

BY PROFESSOR H. D. HIGHSMITH

I

AS A partial basis for the discussion of Christian education in school and colleges, it should be remembered that education began for the race before schools were ever dreamed of. For the individual it goes as far back as the making of his ancestral hereditary traits. For him in his separate life it begins with his prenatal development, and moves forward with new complexity from the time of his earliest infancy. From this standpoint, every follower of Christ, every so-called Christian, is engaged in Christian education. Every personal relation, every business transaction, every social contact, every community activity, every life situation, for the Christian, presents the challenging opportunities of Christian education.

The meeting of these practical opportunities in terms of genuine Christian living is of the essence of Christian education at its best. To meet them in any other way means largely to do Christian education to death before overt Christian teaching has a chance. The main job, therefore, lies outside the campuses of Christian schools. Its vital problems go beyond the work of the Christian teacher in the classroom. The issues involved bring home to all Christians—good, bad, and indifferent—their responsibilities and their privileges. All this is true because education is not a question of book learning, formal indoctrination, so-called general culture for personal adornment, or any combination of such standardized routines; but rather is education a way of life.

II

The days of the dogmatic, priestly-minded, propaganda type of sectarian school are numbered. For the prophetic-minded type of denominational college a new day is just ahead. The possibilities of Christian education influence in

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the public schools, and in state institutions, were never so challenging. For Christian education this is the day of great opportunity. Its leadership, therefore, involves obligations of supreme importance.

III

One of the major discoveries of modern science is that matter and energy are not mutually exclusive terms. Up to the end of the nineteenth century scientists held that the atom was inert, and that it was indivisible—the smallest particle of matter. It is now known that the atom is neither elementary, nor inert, nor indivisible. It is complex; and it is charged with cosmic energy. The arbitrary lines drawn yesterday between matter and energy have disappeared.

Psychologists to-day teach that objective data and subjective processes are interdependent. They believe that mental and physical phenomena overlap—that they can not be put in separate categories. We begin to understand, on purely objective grounds, that material actuality and spiritual reality go hand in hand. This is no new conception to many of us; for it is explicitly set forth in the Bible account of creation, and of creative living.

Cosmos came originally, we are told, as a result of Infinite Personality, Infinite Spiritual Resources, working creatively with chaos: "And the earth was without form and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, 'Let there be light,' and there was light . . . And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day."

The creative life principle written into the very constitution and by-laws of the universe by the Creator still applies in full force. That creative principle is that out of chaos adequate spiritual force builds cosmos. The more chaotic the confusion and violence involved, the more striking are the order and the abundant life resulting from the creative work of adequate spiritual resources intelligently applied.

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Folk wisdom puts it this way, "Necessity is the mother of invention." Or again, "Man's extremity is God's opportunity." I know a little girl who cried for hours the first time her mother said, "I don't know." She had fondly believed that her mother knew everything, and could do anything. She looked to a finite source for infinite resources. Happily there are infinite spiritual resources adequate to any emergency. Thrice happy is he who finds "The Way, the Truth, and the Life."

IV

The cry of despair and calamity which many people raise to-day, in the face of staggering accumulations of material and commodity values, does not disturb me. I have no fear of machines, inventions, wealth, materialism. I have no sympathy with those who think the current depression a blessing in disguise, in that it will soon strip us of all our possessions and bring us humbly back to God. What disturbs me is that we seem not to have intelligence enough to control wisely the material resources we have developed. What I fear is that we may not even eventually match our commodity values with personality, refinement and spiritual enrichment sufficient to spell mastery. Our immediate need is not to rationalize ourselves into some sanctimonious acceptance of this depression as a mark of Divine wrath; the challenge is whether we shall accept the Divine responsibility for creating a more adequate social order that shall remove the major causes underlying our present social ills. What is true of the depression, and its corollary problems, holds in other major life interests.

Material abundance means always the tapping of new levels, new sources, of spiritual power. Material abundance marks the progressive mastery of material phenomena by creative, spiritual personality. The difference between the superstitious rites of the primitive medicine man beating the tom-toms, and the modern physician practicing preventive and curative medicine and surgery is primarily a spiritual difference. The explanation in more detail involves adventurous intelligence, vivid imagination, careful and

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tedious experiment, creative thinking, and infinite spiritual resources, responsive to the efforts of men and women to minister to human needs.

In these later days, men and women have taken these spiritual keys and unlocked hitherto undiscovered material resources. These in turn have been converted into wealth that would make Cræsus green with envy; power that would confuse the imaginations of ancient kings; everyday necessities beyond the luxurious dreams of yesterday's ease-loving princes. And yet, what have we? Watchman, what of the night?

Everywhere to-day there is confusion, discord, propaganda, fear. In the midst of plenty we are in want. In the midst of wealth, we are destitute. In the midst of learning we grope around without inspiring leadership. In the midst of multiplied laws we are at the mercy of the gangster and the racketeer. In the midst of gripping community problems we fall for political ballyhoo. In the shadow of the World War, with its 8,000,000 dead and its 160 billion dollar war debt, we practice secret diplomacy and cling to the discredited fiction of competitive nationalism. In the midst of pressing human problems we prate about formal discipline and general culture. In the midst of churches and cathedrals we proclaim ourselves morally bankrupt, ethically unstable. Why?

V

The reason is not far to seek.

Out of chaos adequate spiritual force builds cosmos. As cosmic life develops with infinite possibilities involving adjustment, manipulation, discovery, and creation at the hands of finite men and women, new and more complex life patterns and life problems emerge. The emergence of these new complexities calls for greater insight, fuller wisdom, new margins of spiritual power. Lacking these new margins of insight, wisdom, and spiritual power, men fail to develop adequate control techniques, and their richer material values bring confusion worse confounded. We have failed at this point. Our failure has been cumulative. We have tried to

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build our civilization on a groundwork of social and spiritual values totally inadequate to its dynamic possibilities.

We have put international relations on the basis of secret diplomacy under competitive nationalism. Unseemly sectarian jealousies and competition have found a large place in organized religious bodies. Resulting ill will and persecution have gone far towards robbing church work of that spirit of brotherly love and cosmic goodwill implicit in genuine religion. In business relations we have put private profits first, and public welfare second. Instead of exalting righteousness in business we have been content to stay within the strict letter of the law. Gradually we have come to accept graft on the part of public officials, all the way from Podunk to Washington City, as a matter of course. Finally, we have coined the expression in politics, "To the victors belong the spoils." Thus the gangster and the racketeer have had their examples set for them in principle, in the mad scramble for advantage and prestige by nations, churches, big business organizations, educational institutions, political parties, and other competing groups in the larger social order.

Dean William F. Russell, in his 1932 Report to the Trustees of Teachers College, states the next major problem in education in the United States in terms largely paralleling the views here set forth. He says in part:

"We Americans are faced with a curious dilemma. We have neared the peak of social justice by advancing toward democracy, by developing *laissez faire*, and by building an economy of plenty. Each of these has tended to intensify the self-interest of the individual to such an extent, as seen in the present depression, that it endangers the permanence of the social gains which have been made . . . The next plan for the achievement of social justice must solve the problems arising from the lack of wisdom and disinterestedness among our people to-day.

"There is, of course, one time-honored method of dealing with ignorance and selfishness, namely, to restrict the liberty of the individual so that he cannot act as he desires . . .

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"The other method of dealing with ignorance and selfishness is to work from within by means of education to secure wisdom and disinterestedness through the molding of the minds of the young . . .

". . . Let us hope that we choose the democratic road; that we have the faith that the motives of men can be remade; that more may gain wisdom; and that educational means may be discovered whereby the enthusiasms of our people may be so aroused and their interests so stimulated that competing and getting and winning and defeating will seem small indeed. Then we shall have the wisdom to plan our future. Then we shall have the disinterestedness to avoid war. It will not be the dictator from without who will compel us, but rather interest and wisdom from within which will lead us."

Under the stress and strain of war, the real state of our spiritual loyalties comes to light. During the Civil War, we prayed our war-time prayers to a sectional God whose prejudices we assumed to be swayed by the Mason and Dixon Line. During the World War we prayed to an Allied God whom we assumed to be intensely partisan. Of course we knew our Allied God shared our hatred of the Kaiser, and our righteous condemnation of everything German. And equally, of course, our sectarian, partisan God now shares our petty institutional loyalties, our national and racial superiority complexes, our naïve satisfactions in the finality of our little systems, our all-important propaganda. Unfortunately, with our limited vision we fail to see that those who hold other and conflicting loyalties, and who subscribe to contrary systems, have the same delusion of final wisdom and complete Divine approval. Thus we human beings present the sorry spectacle of a house divided against itself. We dissipate our energies largely in futile strife and foolish argument.

One basic fallacy underlying all such growing confusion and irresponsibility is the belief in the vested rights of institutions. We forget that originally all institutions grew up in the service of human needs. When human needs change, we are prone to cling to the outworn institution of yesterday

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and invest it with Divine approval, herald it as a permanent, sacred, and inviolate institutional expression of God's will. Actually, an institution is no more sacrosanct than a chair, or a pig path. Just as the pig path goes with the coming of paved highways, and runners and post roads give place to air mail, telephones and radio, so human institutions, when rightly understood, change and emerge in endless variety in adjustment to the changing, passing, and emerging human needs to which they properly minister.

Closely akin to the fiction of sacred, permanent institutions is the Platonic doctrine that ideas are eternal, unchanging, static entities reserved for the chosen few—utterly beyond the ken of the great mass of humanity. Plato himself knew that this teaching about ideas was false. He justified "The Royal Lie," as Joseph K. Hart calls it, by claiming that it would be better for the State for men to accept it as true! He knew that Socrates was more nearly right in claiming ideas to be the nearest human approximation to final truth in relation to life situations. He knew that in the light of new discoveries, or in the light of new conclusions based on old data, ideas emerge, change, grow, and sometimes die—to be remembered only as errors and misinterpretations.

VI

To-day as never before the voice of the propagandist is heard proclaiming the absolute rights of institutional authority. On the other hand, yet other propagandists are equally loud in asserting the absolute claims of new ideas, individual liberty, personal freedom without regard for custom, precedent, or institutional prerogative. What we need supremely to-day is to humanize our institutions and their devotees, and to socialize our emerging ideas and their prophetic evangels.

The teachings of Christ are a perennial challenge to all versions of the fiction of final authority and absolute validity in human formulæ. They present the classic claims of Infinite Spiritual Resources to human allegiance. The privi-

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lege of pressing the claims of the spiritual way of life is the task of Christian education. Creative spiritual values are timeless, universal, resilient, and infinite. To try to control our complex life without giving spiritual values first place is like a ball carrier in a football game deserting his interference and hoping to run the length of the field, through the whole opposing team, for a touchdown. To try to coop up Infinite Spiritual Resources in set institutional routines, or in limited personal opinions, is like wanting to dam up Niagara Falls with a shovelful of sand.

A true Christian teacher puts positive spiritual values first in his teaching, no matter where he works, be it in public school, state institution of higher learning, or denominational college. However, his teaching does not smack of propaganda or proselyting. For he knows full well that the Divine Presence is no more sectarian, or racial, or national than is the multiplication table or the chemical formula, H_2O . He emphasizes the spiritual interpretation of life in any subject he teaches. Whether his students discuss the ideas of Socrates, the life of Saint Francis of Assisi, the statesmanship of Woodrow Wilson, the story of Job, current problems of public welfare, the implications of "The Depression," the history of education, the spiritual challenge of Mahatma Gandhi or the findings of modern science, he leads his students to see life in the large, in its spiritual setting. This, again, is of the essence of Christian education. Teachers with this outlook stay in the clear, fostering the work of pioneering research, the spirit of adventurous questing. They seek and find culture in the creative mastery of genuine life problems. In this open-minded, amateur spirit, they meet their students on a friendly footing. Thus they symbolize and epitomize universal brotherhood and good will. They emphasize, in practical fashion, the claims of physical, mental, social and spiritual health. Their constant major objective is sturdy ethical character, grounded in rich spiritual personality. They are frankly and liberally Christian in all their work and life. They look ahead in faith, nothing doubting.

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VII

Is there a major place for this type of teacher in public education to-day? Do denominational colleges that stress such practical spirituality have large fields of service in these trying times? Emphatically, yes. Everywhere to-day life's ledger is largely "in the red." Our only way out, "in the long run," is to develop continuously *a new scale of spiritual values more adequate to the rich, complex life of our day*. For—

"A man's reach should exceed his grasp
Else what's heaven for?"

The constant challenge is that we rise on stepping stones of our dead selves to higher and better things. The quality of our spiritual inadequacy is suggested in A. A. Milne's poem, *The Wrong House*, written for the little boy, Christopher Robin:

"I went into a house, and it wasn't a house,
It has big steps and a great big hall;
But it hasn't got a garden,
A garden,
A garden,
It isn't like a house at all.

"I went into a house, and it wasn't a house,
It has a big garden and great high wall;
But it hasn't got a may-tree,
A may-tree,
A may-tree,
It isn't like a house at all.

"I went into a house, and it wasn't a house—
Snow-white petals from the may-tree fall;
But it hasn't got a blackbird,
A blackbird,
A blackbird,
It isn't like a house at all.

"I went into a house, and I thought it was a house,
I could hear from the may-tree the blackbird call . . .
But nobody listened to it,
Nobody
Liked it,
Nobody wanted it at all."

Is our House of Modern Life all that could be desired? What of the garden, the may-tree, the blackbird? Do we sense their significance?

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Nay, verily, we must needs translate into large terms our allegiance to the Truth that shall make us free. We must needs turn again, with deeper faith, to the love of the Beautiful, the refinement of our æsthetic sensibilities. We must needs bare our heads, our hearts, and our hands to the practical working out of Righteousness that exalteth the nations. Everywhere to-day we need systems of economics that put human life and human welfare above money price, and exalt the common weal above private profits. We need patriotism that puts loyalty to humanity above love of country, and exalts righteousness above competitive nationalism. We need love of home that puts the Children's Charter above traditional prejudices, and exalts personality above ease and luxury. We need educators who put emphasis on attitudes and character above technique and methods, and exalt spiritual insight above academic culture. We need religious insight that puts spiritual values above sectarian ambitions, and exalts God above all human creeds and beliefs.

These are consummations devoutly to be wished for. With all the emphasis of my life, I believe that Christian education as here sketched is one main promise of their realization.

There remain two practical questions. What must the denominational college do in order to qualify for Christian education? And what can individual Christians do to help? First, as to the denominational college. On the background of what has been said, I venture to propose seven definite ideals, or goals:

1. Consolidation and elimination of some of the weaker denominational colleges. There are too many which do not measure up to minimum standards of equipment, and which can not attain any high level of educational achievement. The day for such crude puttering, and ineffective sentimentality, in education is long past. Common honesty demands that any educational institution to-day give its patrons and students "value received" in full measure for all fees accepted, and for all endowment funds held in trust. This ideal

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is much more nearly being met in some states, and in some denominations, than in others. Eventually, the choice for all lies between consolidation and extinction.

2. Flexible curricula, responsive to changing educational needs, prophetic of richer ideals and higher standards. In the history of education, the private and endowed schools and colleges have been the centers of experiment, the breeding ground for new ideas, the mecca for pioneering prophets in education. Denominational colleges which forget this, and become ultra-conservative in their basal educational policies and outlooks, are failing in one of their major functions.

3. Liberal support, personal and financial, in line with the needs of a few denominational colleges of the first rank. The wisdom of this goal is evident. Countless institutions of higher learning all about over the country, some large and some small, are examples of its progressive realization. Such support will come in due time to any denominational college which meets genuine educational needs in challenging and inspiring fashion. The others do not deserve it.

4. Frankness and openness between the colleges and their alumni and friends. Nothing to hide. No "whispering campaigns." Everything and everybody out in the open. As regards the possibilities of genuine education, any campus that falls far short of these two goals is a place of doubtful merit.

5. On the campus, faculty and students close together. Positive, pervasive, compelling morale. Mutual respect for personality is basal to this goal. It provides the setting for the growth of the Christian spirit in daily life.

6. A combined physical education and athletic program that fosters health and physique, and intramural sports, and produces strictly amateur varsity teams in the major sports. This is practical. It is being done. Certainly it is in line with Christian ideals. A denominational college anywhere, any time, can ill afford to violate it. The same principle applies to other extra-curricular activities emphasizing self-realization, and ministering to spontaneous, wholesome enjoyment of leisure time, both in college and in later life.

7. In the whole institution, in all its relations, the dominance of spiritual values; the spirit of the Golden

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Rule; Christian living and the definite challenges of Christian ideals.

Anything short of some such minimum essentials leaves a denominational college far below the mark of Christian education.

It is so plain that he who runs may read, in the signs of the times, the imperative need for the spiritual resources and the scale of values here stressed. In Christian education we have a major factor in the answer to that call. The Great Teacher has shown the way. The details are our Christian obligation—our opportunity for creative, pioneering, adventurous human service. The great task is three-fold: That of giving to public education those spiritual qualities that emphasize Christian ideals; that of Christian education in terms of Christian living; and that of holding the denominational colleges in line with the possibilities of Christian education. The supreme challenge comes from the Great Teacher: "I am the way, the truth, and the life . . . Follow me."

We stand to-day this side of Jordan, looking into the Land of Promise, the promise of Spiritual Resources adequate to our emergency needs. Shall we go on over and possess the Land? Have we the vision and the courage to translate the Infinite Spiritual Resources available to us into a new scale of values adequate to the problems of the day? For Christian education, this is the day of great opportunity. The outlook is challenging and inspiring.

The Life of Faith

BY THE EDITOR

LET us consider the man himself. Upon the individual depends the fate of the State and the future of nations. He is a microcosm; in him is the whole world in miniature. Civilization is man-made, and the single and simple individual has been its initiator. Christianity is God-made, but still the redeemed man stands at its operative centre. The triumph of Christianity depends upon the devotion and faith of the individual Christian. Is he a doubtful germ or a living integer, in the midst of his community life? How shall he prepare himself, how shall he shape the purposes of his soul, toward a career of dynamic service?

A NEW WAY OF LIVING

There can be no doubt of the fact that the New Testament reveals a most unusual mode of living. The crux of things comes with the further fact that that particular way of living is set forth as the normal and necessary life of every Christian. Jesus indicates to us the rationale of this new sort of life in the Sermon on the Mount and elsewhere. It is to be unselfish, sacrificial, and yet joyous. The dangers and temptations that lie along this Road of Life are described in honest terms. Paul emphasizes the whole matter in his words: "I am crucified with Christ. Nevertheless I live. Yet not I, for Christ liveth in me; and the life I now live I live by the faith of the Son of God."

There seems at first a contradiction in the descriptions of this hidden life that is the essential element in the entire Christian attitude. It is a broadened yet a narrowed life. It is a "life more abundant" than the poor and unproductive "life of the flesh." It is "filled with rejoicing," with "gladness," with "a peace that passeth understanding." It is a life "full of the Holy Ghost and power." It is a life that "giveth us the victory," that enables us to "glory in tribulations also," that advances "from glory unto glory." Now

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these phrases present a picture of that "self-realization" which has been a favorite ideal of ethicists and theologians during the past generation.

On the other hand, the Gospel lays heavy stress upon a life that seems on the surface to be an ascetic discipline. It is the way of the Cross. It is the path of daily self-denial. It goes without sleep or nourishment. It gives itself willingly to forty days of fasting in the wilderness. It welcomes all "afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings," in order that it may approve itself of God. Surely this is a picture of self-prostration rather than of self-realization. Can the man "reach his best self" under such restrictions?

The resolution of the dilemma lies in the words of Paul. Let us return to them. "I am crucified with Christ; nevertheless I live!" Herein is found a succinct and significant biography. If ever a man lived Paul lived. He entered into the fulness of the exuberant life. By nature he was strenuous. He greeted life with a cheer. He entered into new experiences with eager zest. Both as a Jew and as a Christian he lived life at full pitch. But his new life in Christ was vastly broader, richer, and more amazing than the old life had been. Now he lived mightily, because he had first gone down into the miseries of a profound self-abnegation. No man ever died to self more completely. No man ever lived to Christ more victoriously.

To this testimony must be added those other words of his: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings." To know Him is to experience the sufferings, and to possess the mystical fellowship of those sufferings. To know Him is also to share the resurrection power, which is the everlasting and everliving dynamic of the constantly aspiring soul. In other words, the only genuine self-realization comes through self-surrender to the Lord of glory, who died for our sins upon the Cross.

Christianity is the religion of utter self-giving; its symbol is the Cross. Christianity is also the religion of glorious

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self-achievement; its symbol is the Resurrection. Paul knew exactly what he was saying, when at Athens, in the presence of some of the learned men of his age, he "preached Christ and the Resurrection." That which is risen must first have died. They who rise into newness and fulness of life are they who have given themselves to death, the death of all small ambitions and all selfish interests, for Christ's sake and the Gospel's.

SELF-REALIZATION

The goal of progressive living is the realization of self. Philosopher and theologian may come together here. But when they consider the matter of ways and means they part company. The philosopher looks upon stress and struggle, the assertion of the self in valiant individual endeavor, as the means toward the great end of self-achievement. The Christian thinker, on the other hand, regards the denial of self, "the obedience of Christ," as the only yet sufficient method of securing the attainment of a fully developed personality. He who would attain fulness of soul must first empty himself of self. This is the initial imperative. He who gives himself finds himself.

To the Christian the most tremendous act of will is the self-dedication of the soul to Jesus Christ. The history of the Christian faith shows instances of triumph through suffering to which no pagan or secular records can afford a parallel. By the flail, by the tempest, by the Cross man wins his full emancipation and his high reward.

Thus the Christian experience becomes a deep and genuine fellowship with Christ, through the giving up of all things to Him. As we study the life-stories of Luther, Bunyan, Wesley, Henry Martyn, and other saintly Christian souls who have enriched the world by their glorious living, we realize more and more clearly the invincible force of a dedicated personality. Through the study of such lives we are enabled to set the human personality, in its free functioning, where Christ sets it, far above all other things, all material possessions, all worldly achievements.

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Let us examine this matter a little more closely. It has a crucially important bearing upon the whole question of that effective evangelism which lies at the heart of all Christian service. Unless we put right valuation upon the person all of our endeavors will be superficial.

The growth of personality is in the direction of self-realization and self-impartation. The Person is an end in himself. The world of things should be subservient to the world of persons. The Christian experience concerns itself actively with persons. Beyond the world of persons there exists no superior order, to which tribute must be paid. There is no abstract good, no realm of ends to which the person is a means. The absolute good is a personal good.

The moral ideal is perfected personal character. Man exists to achieve and the final achievement is character. His one business in life is to earn his spiritual livelihood. The supreme work of the Christian is to bring to pass the creation of redeemed persons. He is to win the good, the better, the best; and to impart the same. Irenæus said in the long ago: "It is the destiny of man to perfect himself"; and, we may add, to aid in the perfecting of others both by example and by precept.

Self-realization demands self-preservation and this is one of the two primal instincts of the race. It is not an instinct ignorantly implanted. The self-regarding elements have their due and honorable place in the moral order. Self-preservation is the law of life and life's laws should be obeyed. Self-assertion, properly correlated with the life of others, is imperative. "I have made the most of myself that could be made with the stuff," says Richter.

Let it be borne in mind, however, that the correlation is essential. To develop radiant selfhood does not mean to get the most but to gain the best. I must spend time and thought and toil in moulding this fair statue, whose glory charms my soul, the image of my better self. This is the higher egoism. It is

"The light across the sea,
That haunts the soul and will not let it be,
Still beaconing from the heights of undegenerate years."

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Self-realization implies a large and symmetrical development of the entire inner life. Different periods in history have simply emphasized different phases of this important truth. We owe a considerable debt to the monasteries of the middle ages. In their cloistered solitudes a host of humble saints faced unflinchingly the eternal problem of the soul. To our modern mind the ascetic habit is distinctly distasteful, even repellant. It certainly contributed nothing directly to the creation of symmetrical personalities. It did, however, draw attention to the conflict of sense with spirit. It affirmed the necessity for self-knowledge and the discipline of the soul. Its critical and even excruciating self-analysis formed a negative preparation for the later spiritual synthesis of the mystics.

To the mystics is due a yet deeper obligation. The French mystics enriched the emotional domain of the soul, while the Germans uncovered the resources of the intellectual nature. But the higher life in its largeness is not quietistic or pietistic, but energetic. The strength of mysticism lay in its insistence upon the immediacy of the soul's relation to God; herein it exalted personality. Its peril was its tendency toward pantheism; herein it cheapened personality.

With the mystics this immediacy of relationship with God was a metaphysical principle. With Luther and the Reformers it became a spiritual principle. The person is freed from all external servitudes, from the bonds of religious and philosophical authority, through his union with God in the exercise of a spiritual faith. But it was the Anabaptists who carried this truth to its radical yet logical conclusions; so it was they who prepared the way for that evaluation of personality which is the most cherished possession of the finest Christian thinking of to-day.

SELF-IMPARTATION

The growth of personality is also in the direction of self-impartation. As self-realization is more than self-assertion so self-impartation is more than self-surrender. It definitely involves such surrender, but it goes deeper and ranges

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farther. Self-assertion lies at the root of the teaching of Nietzsche; self-surrender is the heart of the teaching of Tolstoi. Both systems are startlingly imperfect, and their one-sidedness is due to the fact that they fail to find the underlying unity, in which egoism and altruism balance and harmonize.

Self-impartation is not to be confused with self-annihilation or self-torture. Even the term self-denial has its dangers. We are to deny our lower, our selfish selves, never our selfhood. We are not to cry in the words of the old hymn: "O to be nothing, nothing!" but "O to be Someone, a Person, an Integer, to stand up and count as One in the world's life."

The sacrifice of Calvary was not a self-bruising but a glorious self-giving. Never was Jesus more majestic than when He stood serene and silent, before Herod and in the palace of Pilate. So on the Cross the tender ministry to His mother's need, and the loving prayer for the forgiveness of His murderers, attest the splendor of His personality. The self-values did not sink to the zero point; rather they were raised to the highest possible power.

Full self-realization is possible only through self-impartation. "There is that giveth and yet increaseth; there is that withholdeth and it tendeth to poverty." The autobiography of that singular and brilliant genius, August Strindberg, reveals a soul passionately eager for self-achievement yet always balked and hindered. The life was a tragic failure, why? Because it was utterly self-centered. The spirit of sacrifice was absent. The soul could not realize itself because it would not give itself. Of Daniel Dale the Glasgow people used to say, "Dear Daniel Dale gives his money to the poor by shovelfuls, and the Almighty shovels just as much and more, back to him again."

We are not really persons ourselves unless we are creators and sustainers of personality in others. The moral ideal cannot realize itself in isolation. Sonship realizes itself in obedient service to the father. The mother reaches her ideal self-development in the brooding care which she be-

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stows upon her child. The self-regarding impulses are quickened and purified by relationship with other personalities. The soul must expand itself in order to perfect itself.

These then are the working principles which the idea of personality presents. The man must realize himself fully, and give himself freely. Only so can he incarnate and interpret adequately the evangel of Jesus.

THE REDEEMED PERSON

So I pass to speak of redeemed personalities. We become our true and complete selves through the indwelling Spirit of Christ. The Divine Personality has come under human conditions in the person of Christ as nowhere else, as in no other person. He reached the climax of His revelation and His sacrifice upon the Cross. Through personal union with Christ, the true and divine personality takes possession of the spirit and life of man. "Abide in me and I in you. I am the vine, ye are the branches."

How immeasurable are the possibilities of this redeemed personality! Here is stimulus to perfect self-realization: "I in them and thou in me, that they may be perfected in us." Here is also the promise of abundant self-impartation: "That the love wherewith thou lovedst me may be in them, and I in them."

We may illustrate, by a rather free exposition of Tennyson's "Palace of Art," two of the truths which I have sought to make clear, that self-realization is impossible without self-impartation and that true personality is only attained through fellowship with the Divine.

On a lonely, lordly rock, an isolated crag, frowning down in regal splendor on the little hills that nestle at its feet, stands the gleaming stately pile. You may look away and away, over hill and dale, to the glistening sands and the creaming sea. Within the palace art has lavished beauty with a prodigal hand. It is the abode of a human soul, a soul withdrawn from the stern realities of life, ambitious to live for æsthetic pleasure in its purest forms, to realize a free and royal selfhood.

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This soul looks down with the contempt of irreligion upon humanity, speaking of men as "darkening droves of swine." This is not self-realization; it is self-worship. How many confuse the two. The serious blunder of this soul is that she does not use art and beauty, intellect and culture to adorn and gladden other lives. So, like many another devotee of life's refinement she conceives herself as the elect of heaven. The poem reaches its climax in the blasphemous cry:

"I sit as God, holding no form of creed,
But contemplating all."

Her sense of loneliness becomes in time a terror, an obsession. Her palace is filled with phantoms weeping tears of blood, with ghosts bearing hearts of flame, with corpses ranged against the wall. These are shadows of realities. From fear she passes to despair. At last her anguish is akin to that of Satan in "Paradise Lost," "myself am hell."

She has lived long enough to learn that nature and art and culture cannot alone solve the riddle of this painful earth. The soul must be broken. Self-surrender is necessary; then self-realization through self-impartation. So she yields at last. The renunciation is complete. She comes humbly to God and religion with the prayer:

"Build me a cottage in the vale
Where I may mourn and pray."

But something better is in store. Not the cottage, not the nunnery, but the palace; not weeping, but joy, are in store. This is the promise as the story reaches its conclusion. Having given the right place to religion, having given herself to the redemptive spirit, she may return to her fair abode, with others now, to minister, to serve, to make intellect and art and all good gifts aids to religion and humanity. In finding God the soul finds itself; in finding self through God it finds the world, and pours itself forth in love, to help and save the world. This is the very essence of evangelistic activity.

All of this analysis may have seemed to the reader somewhat visionary. It is not really so. Paul was thoroughly in earnest when he said: "I die daily." The making of char-

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acter is the big business of every Christian man; and character can only be created and reinforced by means of the principles I have indicated. The Christian's effort to realize his best self is the most practical process imaginable.

The description of the battle for the sovereignty of self is vividly described by Paul as an unending warfare between the flesh and the Spirit. It is the battle royal between the forces that make for completion of life and the disruptive forces that act in the service of sin. It is the everlasting fight between the egoistic and the altruistic energies.

Whether he be minister or layman, the Christian is bound to be an evangelist if he would be a growing and effective follower of Christ. It is eminently wise counsel that advises us: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

These are the positive elements in the building of a robust personal character. They enable a man to serve God aright by placing him in relations of constructive helpfulness to his fellow man. He who "thinks on these things" of truth and purity and loveliness becomes, almost unconsciously, a mediator of the message of the evangel. He is "a living epistle, known and read of all men."

Reviews of Recent Books

BY THE EDITOR

MORAL MAN AND IMMORAL SOCIETY: A STUDY IN ETHICS AND POLITICS.
By Reinhold Niebuhr, New York: Charles Scribner's Sons. \$2.00.

The entire discussion in the ten chapters of this book concerns the conflict between individual and social morality. It describes what is wrong in our present-day social organization, why it is wrong, and how the wrongs can be righted. Toward the close of his book, Professor Niebuhr quotes the following statement of Lord Hugh Cecil: "It follows that all that department of morality which requires an individual to sacrifice his interest to others, everything which falls under the heading of unselfishness, is inappropriate to the action of a state. No one has a right to be unselfish with other people's interests." Does not such a statement underlie, or at least indicate, the whole unmoral and immoral attitudes and policies of modern social, industrial and political groups? It seems to us as though Dr. Niebuhr's entire discussion is a courageous and inspired protest against such a statement, with its implications, results, and false ethical bases.

This book is a call to battle. In the present condition of society, the author sees no hope for change through purely sentimental or national methods. Force must be met with force. The immorality of nations is vividly described. This reveals itself in such policies as the easy violation by Japan of her solemn covenants in her conquest of Manchuria. The class character of national governments is one cause of their greed, and of the present international anarchy. In two arousing chapters the ethical attitudes of the privileged classes and of the proletarian groups, are set forth. The situation, from the author's viewpoint, is so serious, and the Anti-social and Immoral attitudes of all human collectives so threatening, that the only hope for the creation of a new social system that shall be mutualistic, coöperative, and thoroughly ethical, seems to lie in the direction of revolution. The statement of the author that such financial crises as the present are more productive of fascist tendencies than of communistic revolutions, has, since the publication of this volume, been justified in a remarkable fashion, by the vesting of dictatorial powers in President Roosevelt.

That no revolution which uses the weapons of violence can bring to pass an equalitarian society is clearly demonstrated. Nor can help be found in the illusive theory that political force can bring justice to pass. The earnest moralist can no more save the situation than the political realist. The chief hope for improvement lies in revolution of a peaceful character. Non-violent coercion and resistance is the type of protest and coercion that offers the largest opportunity for the establishment of a thoroughly moral social order. This does not mean quiescence but the most active and vigorous use of moral and rational forces. Not by mere moral suasion nor yet by violence; but by the steady development of a powerful non-violent resistance can the cruelties of the social conflict be ended, its gross inequalities banished, and genuine human justice be established. In such a stern, stubborn, continued and united resistance lies the only road to victory. It must be said that the author's delineation of present-day evils is far more powerful and convincing than his outline of the way of escape. Then there is too much vagueness and what seems to us mere theorizing. However, he has given us much food for thought; and his mind moves sharply and awakeningly, like the snap of a whip.

SOVEREIGNTY AND GRACE. By John B. Champion, A.M., Th.D. Harrisburg: The Evangelical Press. \$1.50.

The author has chosen a suggestive and promising title for his book, and he meets our expectations admirably in his scholarly treatment of his twofold theme. The discussion is timely, for in these days all authority is being questioned or challenged, while the glories of the doctrine of grace have been obscured. Dr. Champion has not only revived but revived these two majestic revelations of the person of God, revelations which in the shape of doctrine seem to many to be contradictory but which are here clearly seen to be harmonious and mutually fruitful.

The author gives us more than a mere restatement of these beliefs. He is an explorer in sacred fields and he follows some hitherto untrod paths. He sets one thinking on vital facts about God that have been too much forgotten or overlooked.

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Proceeding from the postulate that law is God's way of expressing Himself, in consistency with His own nature, and consequently His own method of working, the author traces the implications of sovereignty. A brief survey of that fact is given in theoretical terms, and the futility of the sovereignty of abstract will is urged. The writer then turns to the concrete, and shows that it is by submission to the sovereignty of the Triune God that man finds his true freedom. Many pages are devoted to an exposition of the will functions. Here we meet the argument for sovereignty and election, and so we reach the heart of the whole matter. The author's solution he aptly terms the "personal viewpoint," which he explains is a recognition of the way in which God fulfils Himself. A full treatment follows on the relation of election to both sovereignty and grace, issuing in Salvation.

In Part II we meet a full discussion of the relationship of sovereignty to grace, or *in* grace, as the author prefers to state it. There is a sovereignty of grace as there is of law, but sovereignty in grace is the highest manifestation of both sovereignty and grace. The whole question is considered in the light of the Atonement. Sovereign grace was fulfilled in Jesus Christ and His sacrificial death. We are redeemed unto divine sovereignty by sovereign grace. Dr. Champion has made a worthy and unusual contribution to a mighty theme. He has provided a new approach and a fresh treatment, in the consideration of the age-old but never outworn doctrines.

PREACHING AND THE SOCIAL CRISIS. Edited by G. Bromley Oxnam. New York: The Abingdon Press. \$1.50.

A group of twelve lectures delivered before the Boston University School of Theology, by eminent clergymen, professors and publicists, who seek to answer the question as to how the preacher can aid in solving the serious problems of the present crisis in our world life. In an introductory chapter, Dr. Oxnam, who is President of De Pauw University, makes an analysis of the various lectures in their attitudes and outlooks. They differ so widely as to produce in the reader at times a sense of dismay, and of wonder as to whether any patient can recover and go to work, with so many wise physicians, representing different schools, prescribing so many diverse remedies. All of the lecturers seem to agree that the present era is one of startlingly critical character, in its political, social and religious phases; and that the Church must assume a powerful spiritual leadership or abandon the hope of any sort of leadership for all future time. Beyond agreement in these two propositions there is little unity of conception.

One of the ablest of the papers presented is that of Professor Harry F. Ward. It is thoroughly radical in tone and decidedly pessimistic, however. It emphasizes the assertion that there cannot be any regeneration of society without revolution; and that such revolution must involve the entire elimination of the organization of money-making, and a discipline that will "change the human attitudes and desires." This is rather a large order. Dr. Ward concludes that the only basis of effective preaching, in order that the world may be convinced of the inherent sinfulness of the present capitalistic society is preaching that shall cause the Church to separate itself from any sort of dependence upon a capitalistic society that exploits human beings. Bishop Burns, on the other hand, contends that any ministry that would aid in redeeming society, must be born of a motive that shall reach men's hearts redeemingly, and change their lives; for the salvation of society is in direct ratio to the salvation of individuals who compose that society. Dr. Jenkins stresses somewhat the same idea, for he argues that the preacher's everlasting business is to reach and win individual persons. It is interesting to notice that two or three of these addresses hardly mention the name of Christ, one of them not at all; while others make Him the center and source of their proposed remedial measures.

EDUCATING FOR CITIZENSHIP: THE SOVEREIGN STATE AS RULER AND AS TEACHER. By George A. Coe. New York: Charles Scribners Sons. \$2.00.

Since the publication some 34 years ago, of *The Spiritual Life*, which awakened the psychologists and people in general with its demand for the application of the principles of psychology to the phenomena of the religious life, Dr. Coe has been giving to the world a series of thoughtful books of real value. Here is the latest of them. In approaching his subject the author states his conviction that the teachers are the great bulwark of popular government. Now popular government, or the truly democratic state, is founded upon the worth of persons, and its mission is to protect that worth and cause it to grow through coöperative action by the persons concerned. Consequently, it is of primary importance that the youth of the schools should be trained for the gradual assumption of the responsibilities of sovereignty, in order to

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secure a vastly increased participation of ordinary men and women in the exercise of political functions. This means not merely acquiescence or trust in chosen leaders, but the definite exercise of authority and guidance of state policies. Children must be educated for citizenship; and in order to reach this end, teachers must interpret to them the peculiar problems of authority in a democratic state. In other words the school must be made an instrument for enforcing the will of the sovereign people by "the employment of scientific psychology in the manipulation of young minds." By this means a gradual advance will be made from government by consent, as at present holds in America, to government by creative self-assertion.

In developing his theme in detail the author expresses his doubt whether we have in our schools today any genuine training for effective citizenship. There is neglect, confusion, one-sidedness. The prevailing "political cynicism" is promoted rather than hindered by the present school policy. Propaganda must be subordinated to real education. The movement in behalf of character education and the plan of self-government in schools are next analyzed in their social and political significance. The question of propaganda in the schools, and that of the relation of the Federal Government to civic education in the various states are critically examined. The author then turns to the study of the "ruler-teacher" in his technical and social qualifications and describes the various educational functions of the legislature and the State Board, in relation to the teacher, and the development of the teacher "the focus of the whole problem," in the matter of social and civic intelligence and training. The closing chapter is a clear exposition of the relationships of teachers, officials and people, in a true democracy, and it closes with an appeal for the inculcation of a sincere and enlightened patriotism. This book should go far in aiding the growth of intelligent opinion and action, within the realm of educational policy, in the important matter which it considers, that of training for effective citizenship.

THE TRIAL OF DENOMINATIONALISM. By Nicholas J. Monsma. Grand Rapids: William B. Erdmans Publishing Co. \$1.25.

The author believes in denominationalism, although he does not believe in the rivalries, jealousies and quarrels in which denominations too often engage. He presents a cogent analysis of denominationalism, as over against Roman Catholicism, Liberalism and interdenominationalism. His own view he elaborates in the closing chapter, claiming that the variety in psychological make-up, the differences in intellectual and spiritual training, the different convictions held by various groups in regard to matters of government and church polity, and the wide diversity in doctrinal emphasis, make the existence of different groups within the Christian family both judicious and practically necessary. The spirit of the author is excellent, although many thoughtful people will disagree with his contention that any broad union of the many sects lies in the very distant future.

MODERN TENDENCIES IN WORLD RELIGIONS. By Charles Samuel Braden, Ph.D. New York: The Macmillan Co. \$2.50.

Two facts are recognized by the author as basic, in connection with his entire presentation. The first of these is that no single age has witnessed more profound movements in the direction of change in religion than our own twentieth century. The second is that this profound change is due chiefly to the five factors of scientific discovery, economic change, political evolution, intellectual change and cultural interchange. The effects of these factors in moulding and altering religious attitudes are manifest, not only in Christianity (which the author does not discuss) but also in the ancient faiths of the East. So Dr. Braden proceeds to a careful discussion of these changes as they have affected Hinduism, Confucianism, the Japanese religions, and Islam; while the concluding chapters treat of tendencies in Russia and within Judaism.

The discussion of Hinduism constitutes the longest and most interesting chapter in the book. The author concludes that the important changes here are a general tendency in the direction of irreligion among a growing group; increasing opposition to priestly influence; a strong reactionary movement; a rationalizing trend which seeks to modernize Hinduism; a syncretic movement, a well-nigh revolutionary effort in the direction of social change; ever increasing emphasis upon education in relation especially to social customs; and an increasing tendency to express religion through some form of social service. Dr. Braden supports his statements with facts which convince the reader that even Hinduism, that has seemed to many students inexorably "fixed" is experiencing profound shocks and has entered upon a gradual transformation.

The chapter on Religion in Russia is particularly valuable at the present hour.

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Although the author does not mention the details of the "Five Year Program for Religion," whose elaborate plans for the definite elimination of religion were not revealed until February, 1933, he does give a most informing review of the attitude of the Soviet leaders toward questions of religious faith, and presents an admirable analysis of Communism as a religion. In describing the Judaism of today, he considers briefly the three main groups, those of Orthodoxy, Conservatism, and Reform; and outlines the tendencies in Zionism and other movements. The surprising results of the Western impact upon China, and the restless new spirit of the Chinese people are depicted in the political, social and intellectual revolutions that have shaken that great country. The anti-religion crusade, the nationalistic impulse, the spread of liberalism in religion and the progress of neo-Confucianism, the revival of Buddhism, and the various organized attempts to syncretize the best elements of the prevailing faiths in new societies and cults, are indicated in their developments, and their effects appraised.

Perhaps, the chief merit of this valuable survey lies in the fact that it brings our knowledge and estimate of the great religions up to the present era; and describes in succinct yet adequate terms the relations and reactions of these religions to modern forces, and to all recent social and intellectual influences in the world field.

THE PERSONALITY OF JESUS. By Kirby Page. New York: Association Press.

An ideal guide to a subject of supreme importance, for student groups, adult Bible classes, thoughtful men and women of the churches, and all who are interested in the story of achieving personality. The questions and bibliography at the close of each chapter add greatly to the worth of this little book, for purposes of research work and collateral study. Two important ends Mr. Page accomplishes. He gives us a vivid portraiture of Jesus' way of life, his attitudes and conceptions, and his amazing personality; and he indicates in a convincing manner the significance of Jesus and his teachings for our present-day life and experience. The entire treatment is scholarly and satisfying.

OUR ECONOMIC LIFE: IN THE LIGHT OF CHRISTIAN IDEALS. Prepared by a Special Committee of the Department of Research and Education of the Federal Council of the Churches of Christ in America. New York: Association Press.

This excellent manual and textbook for class-groups in churches and elsewhere, considers the perplexing problems of the present economic crisis, their causes, their character and their outworking in the midst of the tangled social complexus; and outlines ways and means by which the Christian Church can deal helpfully with the worker's material environment and with the serious economic conditions that so greatly limit his normal development. The basic theses upon which counsel is given, that of the New Testament Commitment to the principle that human personality outweighs all other values, and that of the Christian principle of fellowship, proclaiming a religion of real and unusual brotherhood are strongly emphasized.

LIM YIK CHOY: THE STORY OF A CHINESE ORPHAN. By Charles R. Shepherd, Th.D. New York: Fleming H. Revell Co., \$1.50.

Some years ago Dr. Shepherd wrote an arresting book, *The Ways of Ah Sin*, which reached the hearts of multitudes of people, and excited vigorous discussion for its portrayal of certain sinister elements in the lives and habits of certain groups of Chinese living on the Pacific Coast. The present volume is more cheerful in outlook, and tells an interesting story of the development and experiences of a Chinese orphan boy, brought to America by an uncle, whose death left the boy alone and very lonely in a strange land. It describes his varied adventures, his joys and sorrows, his contacts with Christian folk, his education at high school and college, his athletic honors, his marriage and his final return to his native country to assume the care of a large orphanage in Canton, where his life-work is to be. The story is fascinating; and the author shows on every page his intimate knowledge of Chinese life and character.

JESUS, AFTER NINETEEN CENTURIES. By Ernest Fremont Tittle. New York: The Abingdon Press. \$2.00.

The chapters of this book contain the Yale Lectures on Preaching, delivered in 1932. They are not theological essays, but they express the genius of a profound

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and vital theology. Nor are they mere preachments, but a forthright and convincing disclosure of the great truths of the Gospel in their direct bearing upon world-conditions and world-needs at this very hour. They not only portray Jesus as liberator, illuminator, the victor over sin, the sympathizer, the model of Divine loyalty, and the creator of spiritual values; but they also bring him into contact with our lives as individuals, with our present-day problems and temptations, and with our modern social order in its varied and complex relations. Jesus appears in these pages as the conservator of life, the prophet whose message avails fully for the needs of today, the Redeemer whose ideals of life and character can alone save the age from the despair and ruin, toward which it seems to be swiftly urging its way.

Two principles permeate the teaching of this awakening volume. One of these is the principle of a dynamic and transforming faith, which the author well describes as creative in character. The other is the principle of love, which is the greatest power in the world, able to overcome the world, destined in the end to rule the world." These two principles are combined in the thought of the author, in the appeal for faith in the power of love. This was the secret of the life and ministry of Jesus, for he dared all things through his abiding faith in the infinite love of God. This is also the guerdon of victory for the Christian of today, and for the church in the midst of the age. Here all moral ideals, all efforts after spiritual recovery, must find their living center. It was the "light from heaven," the new vision of God, the instant and overwhelming recognition of "the love of God in Christ Jesus," that transformed the life of the great apostle; and that vision will transform the world of the nineteenth century; and nothing else can bring this transformation. These words of Dr. Tittle, written first to a company of youthful theologians, future leaders of the Church, abound in the rare quality of saving common sense, and breathe the spirit of a hopeful and courageous prophet of God.

A HISTORY OF CHRISTIAN THOUGHT. By Arthur Cushman McGiffert. Volume II: The West, from Tertullian to Erasmus. New York: Charles Scribner's Sons. \$3.00.

As in his first volume Dr. McGiffert's method is biographical. Nearly all of the chapters bear the titles of certain outstanding personalities in the history of the Christian Church, and about these central figures and their teachings he groups the various thought movements and tendencies of the time, bringing the history down to the period of the Reformation. He naturally concludes this portion of his study with Erasmus, for in him there is a definite break with the Scholasticism of the past, and with dogmatic theology in general, and a new emphasis of the ethical content of Christianity and the teaching of Christ, which although in a negative way, prepared the ground for the development of Protestant thought.

The general reader, in his study of this book, must keep in mind the fact that it is in no sense a history of the Church. Nor does it seek to set forth the course of Christian thought in its general relations and effects. It is strictly a critical survey of the development of Christian doctrine in its narrower sense. This delimitation clarifies the entire treatment; and the thoroughness of that treatment will, undoubtedly cause it to be consulted in the future as the standard of authority in the subject it considers. The familiar names within the realm of doctrine are all here, Pelagian, semi-Pelagian, Donatist, neo-Platonist, Manichæan, Mystic, Humanist, Pantheist; and the interplay of orthodoxy with every form of theological and philosophical thought is clearly indicated. In the progress of theological thinking, the attitude of each of the constructive church leaders toward such doctrines as those of God, the Trinity, man, sin, grace, the soul, the future life, the work of Jesus Christ, the Scriptures, the sacraments and the church, are carefully traced. We would have welcomed a fuller description of the process by which the relationships of Church and State were instituted and altered, as such relationships had so significant a bearing upon certain theological issues; but such discussion belongs primarily to ecclesiastical history rather than to the history of Christian teaching. The volume as a whole, as is the case with its predecessor, is a work of fine and enduring scholarship.

THE CHRIST OF THE CHRISTIAN FAITH. By W. Douglas MacKenzie. New York: The Macmillan Company. \$2.00.

As the title indicates, Dr. MacKenzie here approaches the Person of Jesus Christ from the point of view of the New Testament and the Christian Church. He studies with reverence and scholarly care the consciousness of Jesus, in relation to his divine function as creator of the life-consciousness of the church. This of course is a part of

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the supremely important problem of the historic consciousness of Jesus. After defining terms and indicating sources, attention is given to the personal religion of Jesus, as inherited, and as set forth in his relation to God and in his sinlessness. His was the "original, unbroken, crystalline sense of perfect moral harmony with the holiness and the love of God." Beyond this his personal religion definitely included the assumption of those functions which announced Him as the representative of God, as Lord of the human conscience, as the Judge of human character, and as the Saviour. These distinctly superhuman functions form an integral portion of Jesus' religious life and attitude. This personal religion involved his personal mission, his consciousness of a right and power to establish the Kingdom of God on earth, of bearing Messianic gifts, of being the Son of Man, and thus possessing the power of redeeming the world from sin and death. After examining the method employed by Jesus in the accomplishment of His mission, the author naturally passes to a study of the experience of the disciples in their relations with him, both up to the crucifixion and after the resurrection, Christ is in truth the Creator of the Church as well as of the Christian consciousness, in the fact that he instituted a definitely new relationship between God and man, while the Church and Christian faith are expressions of that relationship.

In the Fourth Gospel and in Hebrews, Christ is a Divine Being, the Superhuman Son of God. The various Epistles are inexplicable without that doctrine of Christ's Deity which permeates and interpenetrates their messages. As we move forward in our historical study, we find the inimitable blending of the Person of Christ, the God-man, with the consciousness of the Christian community, imparting to that consciousness a Divine and unique element. The author closes his survey with the statement, abundantly proven in the argument of this noble book, that "It is the Deity of Christ with all its vast and glorious mystery, which is the simplest explanation of historic Christianity."

ANDREW JACKSON: THE BORDER CAPTAIN. By Marquis James. Indianapolis: The Bobbs-Merrill Co. \$3.75.

Andrew Jackson was the son of a family of Scotch-Irish immigrants, two years out from County Antrim at the time of his birth in 1767. In the Waxhaw country, amid the wilderness stretches of South Carolina, he spent his earliest years, his mother being widowed shortly before Andrew's birth. In spite of the handicaps of his environment, and very casual advantages in the way of schooling, he became attorney-general of Tennessee at the age of 21, a congressman at 29, a United States Senator at 30, and a judge of the Supreme Court of Tennessee at 31.

Jackson was always a fighter, and the larger part of the present volume is devoted to a description of his campaigns and adventures in the South and Southwest, concluding with his retirement from public affairs after the seizure of Florida, and his period as Governor of that new territory. We may well hope for a second volume by Mr. James on the succeeding years and exhibiting the career of this remarkable man during the time of his Presidency.

The author gives us a vivid and thrilling biography, fairly matching *The Raven*, his narrative of the life of Sam Houston, which won him the Pulitzer prize of 1929. The value of the present work lies largely in its completeness of information. The author in the course of his investigations, unearthed much new material; he also had access to the recently discovered collection of 1,200 letters of Jackson. For this and other reasons it is not too much to say that this book will be regarded as the standard biography of Jackson, prior to his call to the presidency. Mr. James combines the four essential elements of an ideal biographer, a genius for profound research, a discriminating judgment in dealing with his materials, absolute impartiality of attitude, and a charming literary style. To the reader "Old Hickory" becomes a vital personality. Mr. James depicts clearly his characteristics of dauntless courage, unswerving honesty, a "stubborn virtue, too pure for corruption," and a warmth of affection, often unsuspected by others, beneath his rough exterior. Ever throughout these pages, however, it is the faithful soldier, true to the highest ideals of American manhood, whose spirit gives life to the story; and who, even in mid-career, became the outstanding national figure, and the hero of his fellow citizens.

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